TRANSFERRED TO
HARVARD DIVINITY SCHOOL

The Protestant Review

(Formerly The Converted Catholic)

Volume XXXIII, Number 3

March, 1916

Nathan and the Pope.

THE ADDRESS OF SIGNOR NATHAN,

ex-Mayor of Rome, which has enraged the pope and has excited American Romanists to Boycott the Panama Exposition.

THE POPE'S UNPRECEDENTED REPLY.

SIGNOR NATHAN'S REJOINDER.

32 PAGES. PRICE TEN CENTS A COPY.

Why must We Fight the Roman Church?

By Bishop Manuel Ferrando, D.D.

Five cents a copy, fifty cents a dozen, four dollars a hundred.

"An admirable address."—The Guardian of Liberty.

The President and the "Pan-American" Political Thanksgiving Mass,

By the Rev. Prof. W. Russell Collins, D.D.

Five cents a copy, fifty cents a dozen, four dollars a hundred,

"A powerful pamphlet."—The Guardian of Liberty.

"Ought to be written in golden letters and posted on every door of the whole White House; . . . ought to be sent to every senator, congressman, preacher and editor in this land."—P. A. Seguin, ex-priest and author.

"The best thing I have seen in a long time, and I read most all of the patriotic papers."—V. L. W.

TRANSFERRED TO
HARVARD DIVINITY SCHOOL

The Protestant Review

A MONTHLY MAGAZINE
Published by
CHRIST'S MISSION
EVANGELICAL—NON-SECTARIAN.
Founded by the late, the Rev. James A. O'Connor, 1883.
MANUEL FERRANDO, Director and Editor.

331 West 57th Street, NEW YORK.

Vol. XXXIII. MARCH, 1916. No. 3.

CONTENTS

	Page
Confidence (Poem). By Charlotte Murray	66
Editorial Notes	67
" " Dr. Marcelo Maldonado	68
" " The Dark Ages of Venezuela	69
" ...." Is Tumulty Subservient to His Church?	70
" " Evangelical Churches in Spain and Portugal	72
" " Bible House of Los Angeles	73
Hyphenated Americans. By E. M. W.	75
Millions of Roman Catholics Coming	78
Our Naturalization Law. By Gilbert O. Nations	79
Romish Tyranny in Spain	82
The Pope's Message to the Trinity Conference. By Manuel Ferrando	83
Missionary Experience in Spain	91
Roman Catholics in the Mission Field. By Rev. N. B. Ghormley	93
Truth and Freedom Association	96

SUBSCRIPTION RATES, POSTPAID.

All subscriptions are payable annually in advance.

Subscription per year	**$1.50**	**To Ministers and Missionaries**	**$1.00**
Single copy	15	Twenty or more copies, each	10
Ten copies to one address, per year, each	1.25	Agents, 20 or more copies per year, each	1.00

Subscription per year in English money, Six shillings threepence.

Remittances should be made by Check, P. O. Money Order, Express Order or Draft on New York, made payable to Christ's Mission or to The Protestant Review, 331 West Fifty-seventh Street, New York. Cash should be sent by Registered Mail. United States postage stamps received in small quantities and small denominations. Do not send stamps above ten cents each. Do not send Canadian or other foreign stamps or money.

Expiration. The date of the address label, on the wrapper, indicates the month and year of the expiration of the subscription. It is a bill when the subscription price is past due, and a receipt after payment is made and the date is changed.

Change of Address. In making changes, send both old and new address.

Correspondence. Address all correspondence to the Director of Christ's Mission, 331 West 57th Street, New York City.

Entered at the Post Office, New York, as second-class matter.

CONFIDENCE

With trembling heart I stand on path unknown,
A path that must be trod, come dark or light;
I cannot, dare not, go that way alone,
'Tis all so closely veiled from mortal sight.

Who knows what lieth hid along that way,
What foes may lurk unseen, what storms may rise?
What pitfalls there may be, who now can say!
One stands and gazes there with holden eyes.

But, hush! a gentle voice doth softly fall
Upon mine ear, like bells of Sabbath eve;
It to mine anxious heart doth sweetly call,
"Dear child, to Me, thy God, that pathway leave.

"Place thou thy hand in Mine, I know the way,
And I will never leave thee nor forsake;
Walk thou with Me, by faith, from day to day,
Then I of thee all needful care will take."

Thus speaks my Lord, so now with Him I start,
Without one fear upon the untried road,
For I am sure that He will do His part,
Because He is the ever-faithful God.

And as we journey onward, should we meet
With those who, weak, have fallen in despair,
Or helpless are with tired and wounded feet,
Together, He and I for them will care.

—CHARLOTTE MURRAY.

MAR 23 1916
TRANSFERRED TO
HARVARD DIVINITY SCHOOL

The
Protestant Review

"Watch ye, stand fast in the faith, quit you like men, be strong."
(1 Cor. 16: 13.)

Vol. XXXIII MARCH, 1916 No. 3

EDITORIAL NOTES

"Brethren, pray for us."—1 Thess. 5: 25.

The great Apostle to the Gentiles, though "strong in the Lord and in the power of His might," yet many times felt the need of the sympathy and the prayers of his Christian brethren, and over and over again in his letters we find this simple and earnest request.

Just at this time, I also feel a special need of the prayers of those whom I rejoice to call "brethren" in the faith and in a common cause.

For several weeks I have been confined to my room in illness and physical weakness. In consequence of former long-continued ill health I have been obliged, by the doctor's advice, to seek relief in a higher altitude. But my recovery from this illness is so slow, that it would seem almost impossible unless I lay aside some of the burdens that press heavily upon me.

Having earnestly sought God's guidance, after much prayerful consideration I have felt it my duty to hand in my resignation of the Directorship of Christ's Mission.

I am sure that the new Director will meet with the hearty support of all the friends of the work, and I ask them to join me in the prayer that many more may be raised up to aid in carrying it forward.

All checks and money orders should be made out to the Treasurer of Christ's Mission, 331 West 57th Street, New York City. Please do not send cash through the mails.

Consultations and any other private correspondence intended

for me personally should be addressed to Bishop Manuel Ferrando, Mountain Lakes, New Jersey.

DR. MARCELO MALDONADO

In answer to many inquiries with regard to Dr. Marcelo Maldonado, of Venezuela, I am sorry to say that all efforts to find out anything concerning him have been futile, and we are still in the dark as to his whereabouts and condition. The first report was that he had gone to the country with friends to recuperate, but this was not substantiated. Then vague rumors began to be circulated, some that he was again in prison, and some that he was dead. We are inclined to believe that either of these latter rumors may be indeed true. Dr. Maldonado has faithful friends in Caracas, who are deeply interested in his welfare, and with whom he would certainly communicate if it were in his power to do so. Of one thing at least we are positive, that if Dr. Maldonado had retracted and returned to the Roman Church, we should certainly have heard about it. He was a man of such high character and standing that his return to the Church would have been celebrated with the greatest publicity and ostentation of triumph. Besides his family, who are Catholics, would have been provided for and not left in their present state of destitution.

But I do not believe him to be in any public prison, because in spite of the horrors of his past experience there, prison officials are too easily bribed to suit the Roman authorities, and his presence therefore could not be so perfectly concealed from the world as their purposes would require.

Judging from my personal knowledge and experience of the methods employed by Rome in such a case, it is more probable that Dr. Maldonado was deceived by some false friend into accepting an invitation to spend a short time in the country in order to regain his strength after the prison ordeal. Instead of being taken to the house of a friend, he was very probably carried off in a closed carriage to a convent and there sequestrated —that is, shut up in a cell where his existence could be effectually concealed from the outside world and his identity remain unknown even to the inmates of the convent. At his death, his

burial would take place secretly within the convent enclosure, and should the Government require a death certificate signed by a physician, the Superior of a convent has at his disposal means of obtaining such a certificate of natural death even months after the burial has taken place.

Unless God in His omnipotence should see fit to intervene in some extraordinary way, I do not expect to hear anything more of Dr. Maldonado, except perhaps, after many months, the Catholic papers of Caracas may announce his death, together with a touching account of the death-bed scene, in which he will be reported as having bitterly repented his departure from the faith, and having pronounced a solemn denunciation of the Protestants, warning all true Catholics not to allow themselves to be inveigled by them as he had been.

THE DARK AGES OF VENEZUELA

Some of the South American republics are, unfortunately, republics only in name. They have the political and religious characteristics of the dark ages. In Venezuela, for instance, liberty of conscience is still denied, despotism is characteristic of the Government, education is limited, and security of life and property is based not on law and justice but on the will of those in power.

An American artist, Mr. Abbott Graves, who recently returned from Venezuela, contributes to the "Boston Post" an account of oppression that reads like records of Moslem tyranny or the days of the Inquisition. Mr. Graves says: "San Carlos Prison lies at the end of a little cucumber-shaped island, near Puerto Cabello. It has tiers of cells cut below the level of the water; no outsider is ever allowed within its doors. Here lie incarcerated many men innocent of any other crime than that of being suspected of hostility to the ruling dictator.

"There are in Venezuela's prisons 5,000 political prisoners, many of whom are tortured to death. Prisoners are robbed by jailers and many become insane. One of the most gruesome practises in the Venezuelan prisons is the "persege," the chaining of a new prisoner to a diseased wretch who is near death. Occasionally the man dies while the newcomer is being initiated into

his new existence. Men are hung by their toes, by thumbs or fingers until they die. Gomez is absolute. His word is law, constitution or no constitution, court or no court. There is no trial, no jury, only sentence.

"Venezuela is a land of contrasts. The scenery is beautiful, color is rampant, the air is balmy. It is beautiful to look at, and yet is terrible beneath the surface. But Venezuela is in the dark ages, for, under the title of 'Chief of the Army,' Gomez is absolute dictator, with the power over the life and property of his subjects. If the courts constituted by Gomez fail to endorse his policies, their judges are removed and new ones are appointed. Lawyers cannot win a case against the Government. Are the Government and people of the United States so shackled that they can do nothing for suffering humanity in Venezuela?"

IS TUMULTY SUBSERVIENT TO HIS CHURCH?

Some time ago a good brother, a missionary in South America, wrote a few paragraphs concerning the danger to American institutions which exists in the fact that our President has a Roman Catholic as private secretary. "Life" published the article, and also a reply in comic vein, making fun of the apprehensions of the "good brother." The following, quoted from the "World" for January 24th, will show that our friend was not so far wrong after all:

TUMULTY ACCUSED OF SUPPORTING JOHN F. SINNOTT FOR THE NEWARK OFFICE BECAUSE HE IS A ROMAN CATHOLIC.

L. E. PRATT, OF NUTLEY, MAKES PUBLIC LETTER TO TUMULTY IN WHICH THE CHARGE IS MADE.

Supporters of an opponent of John F. Sinnott, whose nomination to be postmaster of Newark, it is expected, will be sent by President Wilson to the Senate to-day or to-morrow, allege that Church influence has been a factor in the contest for the office. On Saturday Llewellyn E. Pratt, of Nutley, wrote to Joseph P. Tumulty, secretary to the president, accusing him of supporting Sinnott because of their Church affiliations, in opposition to John L. Armitage, president of the Woodrow Wilson League of Newark. Mr. Tumulty and Mr. Sinnott are Catholics.

Mr. Pratt, a supporter of Amitage, says in his letter:

"When the delegation made up of Thomas F. Durning, John V. Laddey, John F. Cox, Edmund A. Whittier and myself talked with you in the White House offices, January 3d, you listened to what we had to say in the Newark post-office matter, and then, without advancing a single argument against the candidate for whom we spoke except the sugges-

tion that we should have come down with more than one candidate, stated that your real reason for favoring John F. Sinnott was that you wished to favor a member of your religious faith who had taken a position with regard to certain officials of your Church with which you were in sympathy. Immediately following this remarkable statement you closed the thirty-minute interview."

In concluding, Mr. Pratt writes that "you may say that you intended the statement you made to our delegation to be regarded as confidential," but the writer says he does not purpose to remain silent, but will openly denounce this alleged patronage policy, which, he adds, is jeopardizing the political future of President Wilson.

After writing the letter to Mr. Tumulty, Mr. Pratt telephoned its contents to a Newark newspaper for publication.

The selection of Mr. Sinnott marks the culmination of a bitter fight among the independent Democrats of Newark and Essex County. Both aspirants for the post have been opposed to James Smith, jr., and James R. Nugent, President Wilson's political enemies, but Mr. Sinnott is known to be far more acceptable to the Smith-Nugent forces in New Jersey than Mr. Armitage, and former Senator Smith is quoted as saying recently that Sinnott's appointment would be satisfactory to him.

"Life" declared that it was absurd to think that Tumulty, in his capacity as Secretary of the President, could be in any way influenced by his Church. But we read in the "New York American" for January 2d that when the American Federation of Catholic Societies meets next Summer in New York, Bishop McFaul, of the Trenton Diocese, will bring up the Mexican situation and will call the attention of the delegates to the recent defense by the Wilson administration of the attitude of the Mexican Government toward Catholics.

"The letter of the President's secretary, by which he has endeavored to excuse the policy of the Wilson administration in Mexico, will be acted on at the National Convention of the Federation," said the bishop.

It is evident to the most casual observer that the Church has something to say about Tumulty's political acts as well as his private life; and would it not seem as though Tumulty were *slightly* influenced by the Church, when, after suffering censure for trying to excuse the action of the President, he takes such evident pains to make amends by appointing a Roman Catholic postmaster in Newark, because he had favored some of the Church authorities?

I think both Tumulty and President Wilson feel the pressure brought to bear upon them. No doubt both are convinced that prospects for them are very dubious unless they can get on the good side of the Catholics again.

Bishop McFaul has indicated a leaning of Catholic influence in another direction. We are told that he wants published the recent letter by Conde B. Pallen, of New York, editor of the Catholic Encyclopedia, in which Pallen said of ex-President Roosevelt:

"Our national honor has been lost in academic verbiage until, in the eyes of the world, we are a despised and degenerate people who love mammon better than righteousness. . . . Roosevelt is the one public man who has voiced the true American spirit in this crisis, without evasion or equivocation."

EVANGELICAL CHURCHES IN SPAIN AND PORTUGAL

The Reformed Churches in Valencia and Catalonia were lately visited by Bishop Cabrera, who confirmed in Valencia and Sabadell forty-two young people, many of whom had been educated in the schools. He found a vigorous and missionary church life among the members, who have organized themselves into societies for the purpose of working more successfully among their friends.

In Sabadell the schools have grown to such an extent that there is no longer accommodation for applicants, and the 300 children under instruction are all grounded in Holy Scripture and evangelical truth. From other parts of Spain similar reports of increased activity reach the London office of the Spanish and Portuguese Church Aid Society, Church House, Westminster, S. W.

In Portugal definite progress has been made, and in a new district more than 120 people attended a harvest thanksgiving service, conducted by one of the ministers. In the newly founded Mission of Assenta—near the lines of Torres Vedras—where a church room has been provided by the villagers, four children have been baptized.

In both countries the reformers have not hesitated to declare themselves to be friends of the Allies, whose cause they believe to be righteous and for the good of humanity. Unfortunately the Ultramontane Party in Spain and Portugal leave nothing undone to advance the interests of Germany, which in their opinion is determined to restore the autocracy of the Roman Church.

BIBLE HOUSE OF LOS ANGELES

The Bible House of Los Angeles is "a work of faith and labor of love in patience of hope till He come." It was organized in 1901 for the purpose of widespread distribution of "underscored" Spanish Testaments, Gospels and tracts in the twenty-two Spanish-speaking countries of the world and has adhered steadily to this Divine call all these years. The Scriptures published by this house are attractively printed and *underscored* in such a manner as to attract the attention of those who are not interested in reading the Word of God, and designed to help those who are.

We have known the Bible House of Los Angeles since its inception and have watched its work closely, and have no hesitation in commending it to the prayers and practical sympathy of our readers. The officers and workers are all sound doctrinally and thoroughly committed to missions of the evangelistic type in about thirty countries.

Some years ago an honored servant of God placed at the disposal of the Bible House a trust fund of $100,000 for certain branches of the work. What a fruitful investment for missions! This trust fund became exhausted at the end of 1913, since which time the Bible House and its workers have been quite dependent upon the Lord for the supply of money for the work at home and abroad. They do not make direct appeals for money, the financial policy being:

> "As to needs, full information;
> As to funds, no solicitation."

Recent reports from the headquarters speak of answered prayers, and mention a few of the many requests being received for Testaments, Gospels, etc., and lay upon Christians everywhere the solemn responsibility of supplying the Word of God to Bibleless lands.

The special needs of the present time are money for the support of colporteurs abroad and for printing new editions of Scriptures. This work is not connected or affiliated with any other organization, but is supported by Christian people throughout the world. Gifts may be sent direct to the secretary-treasurer, Mr. R. D. Smith, 643 South Olive Street, Los Angeles, Cal.

The numbered official receipt of the treasurer will be furnished to all donors.

The Bible House will be glad to send its report of Scripture distribution to any interested friends who may apply for it at the above address. Below we give some

SPECIAL REQUESTS FOR PRAYER ON BEHALF OF THE BIBLE HOUSE OF LOS ANGELES.

"Helping together by Prayer."

1st. For God's blessing upon the Scriptures already circulated.

2d. That God will provide workers after His own heart, and incline His people to give the funds whereby *more Scriptures* can be quickly circulated—"a willing offering unto the Lord."

3d. That God would direct, and guide, so that the whole work and every detail concerning it, may be *according to His will.*

4th. That all who are engaged in the work may be endued with the power of the Holy Spirit, that they may be "sanctified and meet for the Master's use."

5th. For *definite conversions;* that many may be turned "from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in Christ."

"Verily, verily, I say unto you, Whatsoever ye shall ask the Father in My name, He will give it you."
"Ask and ye shall receive." John 16: 23, 24.

OTHER WAYS YOU CAN HELP.

1. Speak to Christian friends about the work. Numerous new donors have been providentially guided to us through a personal word or letter from some one already interested in our work. Such fellowship is valuable.

2. By sending us names and addresses of earnest Christian people to whom you would like to have us send report of the Bible House of Los Angeles.

3. Ask for and circulate in your letters and otherwise our missionary leaflets and circulars. Some of them are as good as a missionary sermon.

It cannot be often that a Mayoral Sunday should be marked by so strange a sermon as was delivered by Rev. J. W. Rhodes at Wisbech. The preacher is reported to have said that "this awful drama enacted on this Europe of ours is nothing but the last stage of that breaking out of the Reformation, the stage when God is calling to His children to be His ministers of vengeance, and to wipe out that awful mistake, that awful sin of taking everything from His Church and His Divine authority."—This was from the lips of a cleric of the Church of the Reformation in England!

HYPHENATED AMERICANS

Several friends have asked us to write on this important subject. We beg them to bear in mind that we are preparing the material for this number in the midst of ill health and weakness, and therefore are obliged to postpone the desired article for some future opportunity.

We are glad to see that although many Americans are still asleep with regard to this subject as connected with the Roman Church, and do not realize the danger that threatens them, there are also an increasing number who are awakening to a true understanding of the situation.

The following is part of a private letter from one of our good friends, and although the modesty of its author did not intend it for publication, we wish to give our readers the benefit of her clear insight:

"About three years ago I wrote to the 'Menace,' asking them to begin to educate public opinion, through their paper, to the fact that the Roman Catholics were never legal citizens because of their perjured oath of allegiance to the United States, while still holding, and intending to hold, their first and only allegiance to the pope in Rome, and that they had abundantly proved their disloyalty on numberless occasions.

"That letter never reached the 'Menace' office. But a while after it was quoted in a number of Roman Catholic publications, among them the 'Pilot,' showing where the letter went. From that time to the present they have never ceased to lament 'that the bigots want to take away our citizenship.'

"Now, as they really expect such an effort to be made, why should we disappoint them?

"The Lord God Almighty, who foreknew the end from the beginning, has made the greatest opportunity possible through the circumstances of the European war and the dramatic and convincing acts of the reservists, who responded to the call to the colors of their native lands, showing their contempt and the utter uselessness of our naturalization laws to cope with the situation. Those acts forced home the lesson as years of ordinary events could never do. We have come to the greatest crisis in the history of the nation.

"This session of Congress has the great opportunity to amend our naturalization laws and end all dual citizenship forever. And, too, the time is ripe to take the advice of Lafayette to the framers of the Constitution of these United States of America and insert a religious clause: 'Forever prohibiting any alien religion from obtaining citizenship in the United States of America.'

"A tremendous responsibility rests on this Congress of 1915-1916. And this nation will stand or fall according to the results of vote on naturalization. It is the vital issue; whether we will protect our rights, privileges and liberties guaranteed by the Constitution, or allow an alien power to destroy all our cherished institutions and make the nation like Europe. All Europe is anxiously watching and wondering what the outcome will be.

"At the present time it looks as if there were prominent men about the country who are equal to the occasion, judging from printed accounts of their words. Here is a quotation from an address of U. S. District Attorney George W. Anderson on the war, at Clark University, December 16, 1915:

"'Let there be no cringing spirit in our Americanism. It is time for American citizenship to reassert its rights to self-respect, and also its right to command the loyalty and the regard of all those who would share its benefits, whether born citizens, naturalized citizens or strangers within our gates. . . .

"'We have suffered in this country from the presence of a considerable number of individuals, some of them citizens born, some of them citizens naturalized, some bad-mannered guests, who have not yet conceived the dignity and worth of our American citizenship. They still labor under the delusion that the United States is nothing but a place—a piece of land—an arena in which they may exploit European quarrels and intrigues.

"'The time is ripe to have it distinctly understood by all our citizens and by all our residents that the United States is not merely a place—a piece of land. There must be adequate and respectful realization of the fact that the United States is a body of institutions, a human organism, of which all good citizens are a wholesome, vital and vitalizing part. If, perchance, we have in our citizenship some who are not vital and cannot be vitalized, it may be necessary to find some method of freeing ourselves from the danger of gangrene.

"'It is another platitude to say that America has always welcomed to her citizenship men of all the European strains of blood.

"'We expect that in the veins of American citizens will flow German, English, Irish, French, Italian Swedish and all the other European strains of blood. But one thing we may and do demand, and that is that all these strains shall run red American blood, else they are not entitled to receive and retain the rights, privileges and the honors of American citizenship.

"'If, after experiment, any among us find their blood not running red American, it would be well for them to return to the country whose loss by the emigration of themselves or of their progenitors is not our gain. We shall dote on their absence. We care not whether they came to us in 1700 or in 1900; if they find themselves not of us, they belong not with us.'

"Is not that to the point in true American style? It is good to read such words from one in a Government office. May we have many more until our naturalization laws are properly amended to free us from the alien octopus forever!

"The enemy did a good deed when the attempt to trouble the 'American Citizen' was launched. It just put them in a home of their own in the midst of loyal friends. Good luck follow them! If ever the hand of the Lord God Almighty was plainly visible in the affairs of a nation, it is now in these United States.

"The prayers of a multitude of Christians all over the land are being answered, and 'God with us' is evident to 'him who runs.' "E. M. W."

Inquirer: Is it true that Roman Catholics oppose the teaching of religion in the public schools?

Answer: No; Roman Catholics do not oppose the teaching of religion in the public schools. It would be more correct to state the case as follows: Roman Catholics do not believe that there is any true religion outside of the Roman Church. So they would gladly patronize the teaching of religion in the public schools, provided it be "the one true religion" recognized by them —the Roman Catholic. Any other form of religious teaching is condemned by them as being worse than no religion at all.

Benedict XV. calls the Protestants in Rome "devils" and "thieves," and admonishes the faithful to treat them accordingly.

MILLIONS OF ROMAN CATHOLICS COMING

Is the pope really making America Roman Catholic? Is he now deliberately pouring the degraded hordes of southeastern Europe into this country for that purpose?

Look at the facts: During the last ten years five millions of Roman Catholics have come to the United States from Italy, Hungary and Poland. Two-thirds of them have settled in the four States of New York, Pennsylvania, Illinois and Massachusetts, one-third being in New York alone and chiefly in New York City. The remainder have gone to the large cities and mining districts in the West. The Roman Catholic element in our population increases in a much higher ratio than our entire population. Seven-eighths of the church members in New Mexico, three-fourths of those in Rhode Island, and two-thirds in New York, California, Louisiana, New Jersey and New England, and a very large number in most of the other States are Roman Catholics.

An immense and growing per cent. of these Catholic immigrants are crowding into our great cities, where they gather in groups or colonies and continue to speak the language of their nativity and to send their children to the parochial schools conducted or supervised by the priests, who shape and dictate the social, political and religious thought and habits of the parish. A million foreign-born people and two millions more born of alien parentage, virtually all Roman Catholics, are now in New York City. Three-fourths of the religious population of New York City, Chicago, New Orleans, Boston, St. Louis, San Francisco, St. Paul and Providence is Roman Catholic; and the ratio in most of the other large cities is alarmingly high.

No wonder politics in our big cities are deplorably corrupt. Not all the Catholic immigrants take out naturalization papers and become voters, but a very great number do. Politicians who do the bidding of the Roman Catholic political machine are everywhere diligent in procuring naturalization and the ballot for these foreigners, sixty per cent. of whom can neither read nor write in any language.

A hundred Congressmen elected from the great cities vote as a unit with the other Roman Catholic members for all measures

The above interesting article, with others, are published in book form by The Standard Publishing Company, Cincinnati, O. Price, 50 cents.

to promote the political designs of Rome. From the ambassadors who represent the American nation at foreign capitals down to the police departments in our municipalities, Catholics hold three-fourths of the offices of profit and power.

In view of the withering grip of the Roman power on our politics, and in view of the appalling extent to which illiterate and degraded Catholics are pouring into the United States and being naturalized for the purpose of tightening that grip with their ballots, it is of vital importance to the American people to inquire whether these aliens, holding supreme allegiance to the pope as sovereign pontiff of the Catholic world, have any right to naturalization under the Constitution and laws of the Republic. Such right has often been questioned or denied in patriotic press and literature, but the Catholics continue to be naturalized in great and increasing numbers, and their right to do so has never been adjudicated in our courts.

It is the purpose, therefore, of this brief to present the issue to the sovereign people, who are the fountain-head of all our constitutional law and judicial authority.

II.

OUR NATURALIZATION LAW.

1. *Congress Has Exclusive Control.*—The Constitution of the United States, and the laws and treaties made pursuant to its provisions, are the supreme law of the land. So declares the Constitution itself in its sixth article. That Constitution vests in Congress exclusive power to establish a uniform rule of naturalization throughout the United States. Section 8 of Article I. of our Constitution contains the following clause:

"The Congress shall have power to establish an uniform rule of naturalization throughout the United States."

Prior to the adoption of the Constitution, each of the States regulated the naturalization of aliens within its own borders. The diversity of laws and provisions thus enacted in the different States gave rise to much friction and endless confusion touching this important matter. To relieve that unfortunate condition and to promote concord and tranquility among the States, the authors of the Constitution took the whole subject away from

the States and provided for a uniform rule to be established by Congress.

Under the authority thus conferred, Congress enacted a naturalization law in the year 1790. The Supreme Court of the United States, in an opinion written by Chief Justice Marshall in the case of Chirac vs. Chirac, and in numerous other cases, has decided that the power given to Congress by the foregoing clause of the Constitution is exclusive, especially after Congress appropriated the power by exacting a statute covering the subject. The following federal court decisions declare that Congress is clothed with exclusive power over the subject of naturalization:

Chirac vs. Chirac, 2 Wheaton 261.
U. S. vs. Rhodes, 1 Abbott 45.
Golden vs. Prince, 3 Washington 313.
Day vs. Buffington, 3 Clifford 386.
Matthew vs. Ray, 3 Cranch (C. C.) 699.
Scott vs. Sandford, 19 Howard 393.
Thurlow vs. Massachusetts, 5 Howard 504.
Smith vs. Turner, 7 Howard 283.
Houston vs. Moore, 5 Wheaton 49.
Ex parte Clark, 100 U. S. 412.

2. *Must Renounce Allegiance to All Foreign Potentates in Three Separate Oaths.*—The Statute: From time to time Congress has changed and amended our naturalization law. In the year 1906 an elaborate statute was enacted which, with minor amendments since made, covers the whole subject. In connection with such previous enactments or parts thereof as remain in force, this statute provides the only method or authority by which any alien can become a citizen of the United States. The following excerpts from that statute give the conditions which the law requires at the hands of those who seek to become naturalized, so far as those conditions affect the purposes of this brief:

"That an alien may be admitted to become a citizen of the United States in the following manner, and not otherwise:

"First—He shall declare *on oath* before the clerk of any court authorized by this act to naturalize aliens, or his authorized deputy, in the district in which such alien resides, two years at

least prior to his admission, and after he has reached the age of eighteen years, that it is *bona fide* his intention to become a citizen of the United States, AND TO RENOUNCE FOREVER ALL ALLEGIANCE AND FIDELITY TO ANY FOREIGN PRINCE, POTENTATE, STATE OR SOVEREIGNTY AND PARTICULARLY, BY NAME, TO THE PRINCE, POTENTATE, STATE OR SOVEREIGNTY OF WHICH THE ALIEN MAY AT THE TIME BE A CITIZEN OR SUBJECT. . . .

"Second—Not less than two years nor more than seven years after he has made such declaration of intention he shall make and file, in duplicate, a petition in writing, signed by the applicant in his own handwriting and *duly verified*. . . .

"The petition shall set forth that he is not a disbeliever in or opposed to organized government, or a member of or affiliated with any organization or body of persons teaching disbelief in or opposed to organized government, a polygamist or a believer in the practise of polygamy, and that it is his intention to become a citizen of the United States and to RENOUNCE ABSOLUTELY AND FOREVER ALL ALLEGIANCE AND FIDELITY TO ANY FOREIGN PRINCE, POTENTATE, STATE OR SOVEREIGNTY OF WHICH HE AT THE TIME OF FILING HIS PETITION MAY BE A CITIZEN OR SUBJECT. . . .

"Third—He shall, before being admitted to citizenship, declare *on oath* in open court that he will support the Constitution of the United States, and THAT HE ABSOLUTELY AND ENTIRELY RENOUNCES AND ABJURES ALL ALLEGIANCE AND FIDELITY TO ANY FOREIGN PRINCE, POTENTATE, STATE OR SOVEREIGNTY, AND PARTICULARLY, BY NAME, TO THE PRINCE, POTENTATE, STATE OR SOVEREIGNTY OF WHICH HE WAS A CITIZEN OR SUBJECT; and that he will support and defend the Constitution and laws of the United States against all enemies, foreign and domestic, and bear true faith and allegiance to the same. . . ."

3. *The Issue.*—If Pope is Potentate, Catholics Cannot Become Citizens.—Under the foregoing statute, which is the only

naturalization law we have, no alien can become a citizen of the United States without three times renouncing, ON OATH, all allegiance and fidelity to any foreign prince, potentate, state or sovereignty whatever, and especially, by name, to the prince, potentate, state or sovereignty of which he is or has been a citizen or subject. Millions of Roman Catholics have taken this oath and are now voting in all our general elections.

Is the pope a prince or potentate within the meaning of this law? If he is, then can a Roman Catholic honestly subscribe, and should he be permitted to subscribe, to the foregoing oath, while retaining membership in the vast Roman Catholic politico-ecclesiastic organization, and thus of necessity continuing his fealty and devotion to the pope as the sovereign and supreme pontiff and ruler of that organization?

If the pope is not a prince, potentate or sovereign within the spirit and meaning of our naturalization statute, then Roman Catholics may honestly take the oath of allegiance to the United States. But if he is such potentate or sovereign, no one, while holding allegiance to him, can lawfully become or remain an American citizen. This whole inquiry, then, turns on the question whether or not the pope is a prince or a sovereign.

GILBERT O. NATIONS.

Romish Tyranny in Spain.

A wealthy lady bequeathed a charity for the poor. One of the objects is that three poor women born in Llansá should, on their marriage, receive £40. A committee sees to the carrying out of the will. The mayor, the doctor and the priest are members. This year a Protestant girl was married and presented her claim. The priest was very angry because three of the members admitted it. He left the committee room in a rage, saying, "This girl is not eligible, for those who are not married by the Church of Rome are not legally married. They are all immoral, and the three gentleman who are in her favor are as imbecile as she is!" The majority of the committee, fearing the priest, voted against her. The town and port were indignant, and made a public, but vain, demonstration by way of protest against Romish injustice.

THE POPE'S MESSAGE TO THE UNITY CONFERENCE

The reason for the attitude of Dr. Manning and the Catholic Party on the question of the Panama Congress, which we have discussed in previous articles, seems to have an explanation in the pope's message to the Conference on Church Unity, held in Garden City on January 4th, and widely reported by the daily papers. It indicates that they were in communication with Rome long ago, as we had already conjectured.

Although it is a satisfaction to see that the delegates to this conference are men who are far from representing the majority in their own denominations, yet we are sorry to note the names of some for whom, up till now, we have had great respect. It makes us realize how blind they must be to take part in such a conference, which is based in reality on business interests and Rome's interests, and not at all, however much it may seem so to be, on the spiritual interests of the Church of Christ. Short-sightedness, ignorance and a "nervous obsequiousness" toward Rome, to quote Dr. Reiland's apt phrase, are the most charitable words with which I can characterize this conference, and I do not wonder that in high circles of the Roman Church it is being laughed at, as it deserves to be. Think for a moment what affrontery it must seem to the Roman hierarchy for a handful of men from different "heretical sects" to invite Cardinal Gibbons, the recognized leader of the Roman Church in this country, to confer with them on Church unity! He has nothing to confer with them about. The policy of his Church in this respect is well defined and established, and leaves no room for discussion. Of course, Cardinal Gibbons declined this time, as he had on previous occasions, to associate himself, even by proxy, with such a conference, because to do otherwise would put him in conflict with the canons of his Church. Besides, the managers of the conference have shown a great lack of diplomacy. If they were taking steps to put themselves in communication with the pope, they ought to know that they should not invite a subordinate to the same table; neither could the subordinate pay any attention to such an invitation without conferring a great insult upon his master. The gentlemen of the conference do not see

the absurdity of their position, because of their ignorance of the diplomatic constitution of the Roman Church; but I can assure them that, even to the ordinary priest, the whole affair is to-day an object of amazement and ridicule.

A mistake in diplomacy, however, might be overlooked. It is even becoming in a great man to tolerate such mistakes when they manifestly proceed from ignorance. I well remember that the behavior of General Grant when he visited the pope became proverbial in Vatican circles as an example of American crudity; and Merry del Val tried to smooth over the Roosevelt clash with the Vatican by attributing it to American ignorance of European court etiquette. But what is inexcusable is the attitude of these men on receiving the pope's response. The behavior of Grant and Roosevelt might at least be attributed to their independence and self-esteem. But the behavior of the gentlemen of the conference on receiving the message of the pope was so slavish and undignified that it seems incredible. We are told that the reading of the message "made a profound impression upon the delegates." We are afraid that their heads must have been very empty for the words of the pope to go so deep! What the reason could be for this profound impression and the enthusiasm aroused by the pope's message is beyond my comprehension. Did the gentlemen of the conference have such a consciousness of their littleness that they hardly dared to expect any results at all from their efforts to attract the pope's attention? Do they hold the pontifical position in such high esteem that they think it the greatest honor any body of men could receive to have the sun of the smiling papal countenance turned upon them?

If the pope had answered, naming a legate to represent him at the conference, then the delegates would have had reason to rejoice over their triumph, and all persons of noble sentiments who are desirous of a true and uncompromising peace and union would participate in their rejoicing. And even had there been uncertainty as to obtaining the desired result, any demonstration of rejoicing or of respect to such a legate would have been noble and dignified. Luther and the early reformers obtained more honor from the pope than the gentlemen of the conference,

for the pope humiliated himself to them so far as to send them invitations and promise them concessions.

Can it be possible that the delegates to the conference are so overwhelmed with joy and elation at the pope's gracious condescension in answering them at all, that they do not understand what his message really means? Of course, the pope answered, and I am quite sure that he felt proud to do so, not because he had any respect for the small gathering of "heretics" at Garden City, or for their impossible scheme, but because he was glad of the opportunity to pronounce once more, for all the world to hear, his unchangeable and uncompromising decision. Do these deluded gentlemen fail to see that the pope is calling them "fools" to their faces, and that in flowery and sanctimonious phraseology he informs them that he is not going to take one step in their direction, but is ready to do all in his power to help them come to him, in humility and repentance?

Looking at the matter from this point of view I should say that the attitude of the pope commands greater respect because of his firm stand in upholding his principles, than does that of the delegates, which amounts to an abdication of theirs.

But let us give a review of what has been reported, just to show how little confidence people ought to place in certain men, even though by some extraordinary chance they have succeeded in acquiring a position of prominence.

From the report we may deduce that the managers of the Church Unity Foundation had been contemplating for some time a plan for startling the world with a grand surprise. Had it not been for the outbreak of the European War, we are told, a deputation from the Joint Commission would have gone to the Vatican and the Churches of Europe. They do not say what the nature of their propaganda would have been. If they intended, after kissing the feet of the pope, and furnishing themselves with the papal benediction, to go as the pope's emissaries to the Protestant Churches in Europe, in order to induce them to return to the bosom of Mother Church repentant and submissive, I fear they would come out even worse than the Ford Peace Commission. If they meant to visit the Roman Catholic churches in Europe, that would be the *non plus ultra* of absurdity, and the pope surely could not help but laugh outright at

their ignorance. Can it be possible that they believe the Roman Church to be constituted on Congregational principles to such an extent that the votes of the different churches could have any effect whatever upon the decisions of the pope? If so, they are very far wrong. Before the declaration of the Dogma of Papal Infallibility, such an idea might have been admissible; but since then, all questions, such as this, of faith and morals are reserved exclusively to the pope for decision. The pope is the sole arbiter —he is the Church. No separate congregation has voice or vote upon matters which concern its own government. The pope has but to command and be obeyed. One word from him is enough to overrule the united voice of all the churches, if such a thing as any action on their part were possible.

I wish every one who has attended the conference at Garden City could see the ridiculous side of the thing as I do, looking at it from the Roman standpoint. They would be so ashamed of themselves that they would wish to hide their diminished heads, and not appear in public for the rest of their lives. But I am afraid they are not capable of seeing their actions from Rome's point of view, any more than they can from a truly Christian point of view.

The moderator of the meeting was Bishop P. Anderson, of the Episcopal diocese of Chicago, who asked the question, "Has Christianity failed?"

"It has well been demanded," he said, "if a united Church might not have saved the peace of the world. Look out upon the Church to-day. Instead of an interior indestructible and united, we find it externally rent and torn asunder, largely disintegrated and incapable of molding the national conscience. Isolation, separation and disruption are repelling the power of Jesus Christ.

"A bewildered world and a divided Church are crying, 'How long, O Lord, how long' until peace be established between nations and a unity made among the Churches? In the face of the religious conditions to-day is there any Christian who would care or dare to stand aloof from a movement so thoroughly filled with mutual trust and confidence and so charged with loyalty to Jesus Christ and His Church?"

The wording of this speech is eloquent—but what I fail to see is the logic of it. Perhaps the elation the bishop felt over the pope's message, which he knew was about to be read, went to his head a little. If he has any reasoning power he surely could never have deduced his argument from a knowledge of history.

He says, "It has well been demanded if a united Church might not have saved the peace of the world." He deplores the fact that the Church of to-day "is rent and torn asunder, largely disintegrated and incapable of molding the national conscience." That is well said and very true, if properly understood. But if he means that it was the work of the Reformation which rent and tore asunder the Church it would be logical to suppose that in the epoch before the sixteenth century, when the Roman Church enjoyed a universal dominion, the world was not troubled by wars, nor the Church rent by internal strife and dissension. But history proves the contrary. Besides, even since the Reformation, the Church has held undisputed sway for centuries in many lands. But has a "united Church" in these countries been able to "mold the national conscience" so as to insure righteousness and peace? On the contrary, look at Spain, South America, Mexico, France, Austria, Italy—have they not been the theatre of the most bloody conflicts and of constant turbulence and dissension? The very Papal States of Italy which should have been the centre of peace, order and righteousness in the midst of a wicked world, were, in reality, the scene of the grossest injustice and misrule. As Luigi Carlo Farini wrote to Mr. Gladstone: "There is neither public nor private safety, no moral authority, not a breath of liberty, the finances are ruined, commerce and traffic at the very lowest ebb, two foreign armies, a permanent state of siege, atrocious acts of revenge, factions raging, universal discontent—such is the papal government." Rome's idea of bringing about universal peace was embodied in the Inquisition. She did not seek to convince men's minds or convert their souls to God. She sought to reduce them by force to abject submission under her iron despotism. To crush and to destroy all those who opposed her—that was her only ambition. In the military mass the Church still prays, *"That we may vanquish the treachery of our enemies,* and rejoice with Thee in everlasting peace."

Long before the Church had lost her temporal power she had lost in Italy her moral power. To prove this, we have only to remind the Bishop of what Count Cavour wrote in 1850 to Count de Circourt, Paris: "With us," he says, "the court of Rome has lost every kind of moral authority; she might launch against us all the thunders that she holds in reserve in the cellars of the

Vatican, without succeeding in producing any great agitation in the country. I can assure you that, even if the pope (which is improbable) were to excommunicate us, there would be not the least trouble. The masses are religious, very religious, but they have no longer any faith in the pope. . . . The conduct of Pio Nono has too deeply wounded the national sentiment for his anger to be feared." Massimo d'Azeglio, first Prime Minister of King Victor Emmanuel II., says: "The spectacle of papal Rome extinguished religion in Italy." "When we look into the doings of the Church in Italy," says Dr. Alexander Robertson, in his "Papal Conquest," p. 35, "we are not surprised at this. The Roman Catholic Church is revealed in the pages of history, not only as destitute of any particle of regard for the laws either of God or man, but as being the most irreligious, the most immoral, the most cruel and criminal of all human organizations, or I should rather say, of all Satanic organizations; for I thoroughly believe with Dr. Arnold, that she is 'the very mystery of Iniquity,' the greatest *tour d'addresse* that Satan ever played."

And if Rome has learned since then how to exercise a moral power over the conscience of nations, why does she not prove it to-day by controlling her adherents on both sides in the present war? Protestant England did not begin the war, neither did Russia nor Germany. But it was a papal land, and the most faithful papal land, Austria, which brought about this war. Why had not the pope tried for years back to smooth over the differences between Austria and France, and why did he allow Austria to ally herself instead with Protestant Germany, the enemy of the beloved Elder Daughter of the Church? I can assure the bishop that Austria is so fanatical that she would allow herself to be torn in pieces rather than ally herself with Germany against the will of the pope. Every one can see that nothing could so further the cause of world-peace as an alliance between France and Austria. The present war would never have broken out if such an alliance had been effected. But the world does not yet know how large a share Austria has in the German marine, and many would be surprised to know how much of the Vatican money is invested in implements of warfare.

Alas, it is lamentably true that the Church has very little

power to mold the national conscience, but is it because she is divided into different denominations or because she has lost the true spirit of Christ? It is said that when St. Thomas Aquinas once went to visit the pope and was shown all the treasures he possessed, the pope remarked boastingly that the day had passed when the Church had to say, "Silver and gold have I none." To which Thomas answered, "Yes, but the days have also passed when the Church could say, 'In the name of Jesus Christ, rise up and walk!'" That stands true to-day. The history of the Roman Church has proven that as soon as she turned her eyes away from Christ, her Master, and fixed them upon the world, she lost her spiritual power to mold the national conscience. This is not strange; we are told that "to be carnally minded is death." Every branch of the Church of Christ which has allowed carnal, or, in other words, worldly interests in any way to supersede her spiritual calling, has lost the vital force from above which alone could make her a power for good in the world. I am exceedingly pained to have to say that I fear, since some bishops and others of the Protestant Church have fixed their eyes upon a cardinal's hat rather than upon the principles they should uphold, they have lost their power to convince the national conscience.

If the Bishop really wishes to influence society for good, to cease "repelling the power of Jesus Christ" and be truly "loyal to Him and to His Church," let him turn away his eyes from Rome's pomp and his own ambitions, and let him go out into the slums or wherever humanity is in want and suffering and carry to the poor the message of the Gospel. Let him invite the ministers of different denominations, not to sit at a luxurious table in a hotel in Garden City, or anywhere else, but to work hand in hand with him, regardless of denominational differences for the relief of Christ's little ones, that His Spirit may have free course to work in their hearts. And then let him invite the pope to be one of them, there among the outcast, where human suffering does not allow time for foolish theological discussions, but only for true Christian action. If the bishop of Chicago and Dr. Manning and the rest of the Unity Conference should start a movement like that, they would be surprised to see how many would flock to their standard, and how soon they would be able to mold the national conscience. But while they do not go to

work in that way, they cannot expect that by a denial of the principles they represent they will be able to command even the respect of men.

But let us for the benefit of our readers, and to perpetuate the celebrated document, publish it in full as it has appeared in the daily papers. The letter was from Cardinal Gasparri, as follows:

"THE VATICAN.

"Your project of an international convention of all who believe in Jesus Christ as God and Saviour, to accomplish the speedy fulfilment of the final prayer of the Lord, that all may be one, I have, in obedience to your request, submitted to the Most Blessed Father. I need not here describe the affection with which I saw the august pontiff kindled for you. For you well know that the plans of the Roman pontiffs, their cares and their labors have always been specially directed to the end that the sole and unique Church, which Jesus Christ ordained and sanctified with His divine blood, should be most zealously guarded and maintained, whole, pure and ever abounding in love, and that it should both let its light shine and open wide its door for all who rejoice in the name of man and who desire to gain holiness upon earth and eternal happiness in heaven.

"The august pontiff. therefore, was pleased with your project of examining in a sincere spirit, and without prejudice, the essential form of the Church, or the 'inner essence of the Church,' and he earnestly hopes that, under the spell of its native beauty, you may settle all disputes and work with prosperous issue, to the end that the mystical body of Christ be no longer suffered to be rent and torn, but that by harmony and co-operation of men's minds and likewise by the concern of their wills, unity of faith and communion may at last prevail throughout the world of men.

"Thanking you, then, that you have thought well to request the aid and support of the Roman pontiff in expediting your worthy project, his Holiness expresses his earnest desire that the end may answer your expectations, and he asks the same of Christ Jesus with fervent prayers, all the more because with the voice of Christ Himself sounding before and bidding him, he knows that he himself, as the one to whom all men have been given over to be fed, is the source and cause of the unity of the Church."

To a request for permission to give this letter some publicity, his Eminence replied in part:

"The august pontiff, therefore, kindly permits that copies of my letters which, though a faithful, are yet but a faint, portrait of the pontifical love, shall be sent to all to whose welfare and peace you believe they will contribute.

"It is a pleasure to repeat the encouragement that the aid and earnest prayers of the Roman pontiff will never be lacking to any one who, having freed himself from prejudiced opinions, with a true and sincere will, strives with all his strength, that the unity of faith and fellowship instituted by Christ and built upon Peter may be restored, and that all who are enrolled in the name of Christian may betake themselves to the bosom of the one most loving Church and may be joined and associated as members with Christ the head."

Mr. Gardiner, in concluding his report, declared Christianity could no longer endure divided against itself. He added:

"A distracted Europe, a self-complacent America, and a divided

Christendom, which can speak only with uncertain voice—the unceasing thought of these must set the tone of our discussions and bend us again and again to our knees."

There had been invited to the conference 205 representatives of various faiths, of whom 76 had accepted the invitation, 54 declined, 9 were noncommittal and 66 did not reply.

Cardinal Gibbons and other Catholics declined, as did also representatives of the Greek and Roman Churches.

The above message, in plain language, calls the gentlemen of the conference "fools," as we have said, and the strange thing is that they are so eager to publish this opinion of themselves abroad for all the world to hear.

The pope asserts that there is a "sole and unique Church," and that its door stands open to all. He invites them to study the "essential form of the Church," of which he evidently considers them ignorant; and, finally, he prays that "the end may answer their expectations." How? By their returning to him, "as the one to whom all men have been given over to be fed," and "the source and cause of the unity of the Church!"

Where I fail to see the logic of the gentlemen of the conference is here: Do they believe that what the pope says is true? If they do not believe it, they ought to protest. But as, instead of protesting, they rejoice, we must infer that they believe it to be true. Then why do they not answer the pope's gracious invitation by going over to the Church of Rome *en masse?*

MANUEL FERRANDO.

MISSIONARY EXPERIENCE IN SPAIN

To relieve the evangelist schoolmaster at Llansá, one of our stations on the Mediterranean, Pastor Lopez Rodriguez recently conducted the Sunday-schools in the town and port, also the evening services in the latter, which were crowded with fisher-folk and some of the visitors. To our surprise and pleasure, among the latter were two officers, with their wives and children. They were attracted by a lantern service on the history of Daniel, with which the Gospel was well interwoven. At the close one of the officers said to the pastor, "I am very glad to have heard your good words, for they are true. I believe in what you teach, but if I ventured to make known my faith, Rome would not leave me so much as my bones!"

How real and cruel is the tyranny of that apostate Church, which unhappily dominates poor Spain! The Spanish ladies are especially under its power. In proof of this, the wife of a judge once said to me, "The priests forbid us to read the Bible in order to keep us in the dark, so that we may render blind obedience and be their slaves!" The women are actually taught to fear spiritual and physical contamination from contact with Protestants. For example, one day we called on the officer referred to. Several ladies were sitting in the room, and one of them said to him in our hearing, "This conversation will cost you an act of contrition." The officer's reply was an incredulous smile.

We noticed that his wife, and that of the other officer, did not venture to attend our services until their military friends, who might have got them and their husbands into trouble, left Llansá. Then they were pleased to attend, and each gladly accepted a New Testament. Gospels and tracts were given away at the close of the services and Sunday-schools. How the children enjoyed the singing! And far away down the streets the words of the sweet hymns could be distinctly heard by numbers of visitors sitting in the shade of the house doors, or on the balconies. Thus the Gospel reached them for the first time.

A SURPRISE.

On the evening of our arrival a surprise was arranged for us by our schoolmaster. We saw coming from the town a procession of children winding along the shore, through the plaza, and up the hill to our house. As it neared us we noticed that it consisted of boys—our boys! With smiling faces they sang a song of welcome, followed by some bright hymns. Only one shadow crossed the sunshine of those happy moments, the involuntary thought, "Where are the girls?" The answer was ready, "With the nuns, all, all with the nuns," who, alas! teach them to look away from Christ to the Virgin and saints, for the schools are opened with singing, "Holy Mother of God, have mercy on us," etc.

That the pupils are taught to be untruthful and deceitful is a well-known fact not confined to Spain. The secular education is inferior.

ROMAN CATHOLICS IN THE MISSION FIELD.

BY REV. N. B. GHORMLEY.

The idea is so largely prevalent, in the home lands, that the essential quality of Romanism differs in the foreign field, because, forsooth, less is heard of her superstitions, as there projected, and the vices of the priesthood.

But the unpleasant facts regarding the latter are easily ascertained from the everyday history of Rome's dominance, as a "mission" (?) factor. The body of superstition, as projected upon the heathen mind, is identical with that which is so well known in America and Europe.

A fellow missionary here in Natal of the "Swedish Holiness Union" made a trip through the field of their work, recently, and found certain conditions obtaining that may be of interest to your readers, as showing the teaching of the Romish priesthood among the ignorant natives. It is fair to presume that the teaching and the results therefrom are the same in other heathen countries, inasmuch as the teaching is in harmony with the accepted theology of the Romish Church. We quote from recent correspondence: "Two women went from our church to the Romans, who are very active in that place, and one of the women, not yet being full of hatred toward the Protestants, came to see us last Sunday evening. So we inquired about the doctrines she learned, and I noticed at once that she had gotten the idea that Mary had given up her Son to die on the cross. I tried to correct her views, telling her that it was *God* who gave His Son, but she came back to the same, again and again, saying (in Zulu), 'The holy Mary gave her Son to die for us on the cross.' Is it not an awful error?

"In the locations above Maritzburg, we came across several of our converts who were drawn to the Romans. So we had an argument with one of them about praying in Jesus' name instead of praying in the name of Mary and the saints. She was well 'rooted' in the falsehood of the Romans. She said, 'I cannot stop praying to Mary and the spirits of holy persons.' I remarked that it was the same as the worship of the (heathen) Zulus, who worship the 'departed spirits.' She replied, 'Yes, but *we* pray

to the *holy* men's spirits." We showed her that the last time we see Mary (in the Scriptures) was together with the other disciples, and on the same level with them, praying and waiting for the Holy Spirit. But, poor girl, she had no Bible, and, of course, is not allowed to read the Bible.

"While passing through Maritzburg I learned of a European, a working man, who was working very hard to get together £20, the sum asked by the Roman Catholic priest for taking his departed wife's soul out of purgatory. Another thing, about a year ago a native young man said he had lent ten shillings to another young native, a Roman Catholic convert. He asked him several times for the money to be returned, but he always said he had no money. But still another day he asked him for the ten shillings. To his surprise, the Roman Catholic young man said, 'Now, you will never get the ten shillings, because I have been to the priest and gotten forgiveness for this debt.' The lender of the money was so shocked that he left him, and never asked for the ten shillings again."

Romanism is alive and busy. An effete Protestantism can never make headway against its influence. Unless a type of Christianity can be found which hates sin with a perfect hatred, the country is threatened with Roman domination of the kind which has prevailed in South America, Mexico and the Philippines.

It will be seen that the latest of missionary fads, the scheme for an "indigenous native church" in Africa, would play fast into the hands of Romanism. While the Protestant missionaries, under such an arrangement, would leave the natives largely to their own devices, the Romanists would be quick to take advantage of the opening thus afforded to their propaganda.

Punzi, Natal, South Africa.

Rev. Manuel Ferrando,

Director Christ's Mission, New York, N. Y.

My dear Brother—I am sending you my subscription to your excellent magazine.

I wish I had the money of some who are wasting it the way they are and I would certainly endow your Mission with several thousand dollars so you could carry on this great work to your full satisfaction. I think the magazine one of the best that is

published and will try to induce my brethren in the ministry to subscribe for it.

I am only a poor preacher in one of the small denominations, and it is something of a sacrifice to keep the magazine going, but it is too valuable to lose and far too valuable to allow to cease for lack of supporters.

I wish the American people would awaken to the great danger from this great politico-religious organization.

I mean, ever to be a true Protestant so far as its aims and designs go and do all in my power to keep alive the doctrines and life of the faith for which our fathers died.

Wishing you, my brother, all success and the blessing of our common Lord and Saviour, I beg to remain your admiring brother, R. B. N.

Pastor of the Free Methodist Church.

RENEW YOUR SUBSCRIPTIONS.

We are exceedingly grateful to the many friends who have complimented us on the new name of the magazine, and for the interest shown in our cause. The list of subscribers is increasing, and our hope for the future brightening. If all our subscribers who have not yet done so would send in their renewal subscriptions for 1916 at once they would greatly lessen our expenses and help to carry out our plans. Contributions toward Christ's Mission expenses will also be gratefully received.

This year is destined to be one of great political activity, and the welfare of our country depends much upon the result of the coming elections. The eyes of many are being opened to the great part Rome is playing in our national politics, and we hope to continue to open them still wider to the danger from that quarter by our fearless fight for the truth.

In justice to my friends, and as an explanation of my resignation, announced in this number, I must say that while I have laid aside the detail work of the office and the responsibility of its administration, I expect to continue editing the magazine and giving to the work such assistance as I am able to give. As a good friend expresses it: "You should not have to give your time and energy to detail work when they can be used to such advantage in writing and publication."

TRUTH AND FREEDOM ASSOCIATION.

The limited space at my disposal in a magazine article or open letter does not allow of going as deeply or as thoroughly into some questions as their nature requires. Therefore I have decided to publish, from time to time, treatises or digests concerning live questions of the day, setting forth with reference to these questions the doctrinal tenets of the Roman Church according to the texts of her theologies, canons, Papal Bulls and Decrees. These studies I shall aim to make concise, but at the same time as complete as possible, and while being of intense interest to every lay citizen who has the welfare of his country at heart, they will at the same time be an authoritative source of information for the preacher and writer.

This work, under the name of "Truth and Freedom Association," although it may be considered as supplementing my work on the magazine, will be entirely independent of it in administration.

The annual fee for membership in this association will be $1, for which every member will be entitled to receive four pamphlets a year—about 500 pages—and the privilege of free consultation on any subject pertaining to the Roman question, or wherever my counsel may be of assistance.

Subscriptions to this work and all correspondence connected with it should be sent to Bishop Manuel Ferrando, Mountain Lakes, N. J.

FORM OF BEQUEST

I give, devise and bequeath to Christ's Mission, New York, a corporation organized and existing under and pursuant to the Religious Corporations Law of the State of New York, and now located at No. 331 West 57th Street, in the city, county and State of New York

(Specify Here the Property)

to be applied to the uses and purposes of the said Mission, in such manner as the Board of Trustees thereof shall, in their discretion, determine.